THE PACIFIC

A religious and family paper

Volume LV. SAN FRANCISCO, SEPTEMBER 28, 1905 Number 39

Pacific Theo Sem Reading Room

THE WORK OF MY HANDS.

This is the work of my hands :
A strand in the cable that hauls—
To do and to do—not to feel,—
To toil till the last curtain falls.
Yet ever the toiler is blest
Who sees the fair vision unroll—
Interprets the dream half-expressed —
Feels the work of his hands with his soul!

This is the work of my hands :
These monsters that furrow the deep
And baffle the power of the sea
Were given the sinews to leap,
Were bolted and forged by me.
These webs of miraculous steel,
Outspun from the shore to the shore,
My nerve and endurance reveal—
I rolled them and wove them and bore.

This is the work of my hands :
To drudge, but in spirit be free—
Eat bread by the sweat of my brow,
In accord with the ancient decree—
Yet labor, with courage, endow;
To know that, though meager the gain,
While justice shows many a flaw—
In spite of distrust and disdain,
We are rising under the law.

This is the work of my hands :
To cherish the law of the land,
The shield that we've wrung from our foe;
Enoble the rights we demand
By the honor and faith we bestow.
For brother am I to all,
The helpless ones, and the great;
Together we rise or we fall,
Free workers within a free State."

—Robert Bridges.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

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LOVE.

With patient arms outstretched, Love waiting stands
And seeks, with smile divine, compassionate,
With gentlest pleadings and with beckoning hands,
To gather to his bosom all the world's complaint.

He offers healing for its bitterest woes,—
He binds up wounds, unlocks the prison door,—
With garments soft the naked poor he clothes
And feds the hungry from his bounteous store.

And little children, early taught to grieve,
Look in his eyes and laugh with happy mirth.
O Love, thou art divine! Why didst thou leave
Thy home to bring such priceless gifts to earth?

By his side walketh gentle, dove-eyed Peace,
And at her coming wars and tumults end;
The noise of battles and their horrors cease.
O world, why slightest thou so true a friend?

Each pang thou bearest pierces to his heart;
Each sin thou sharest veils his eyes with tears;
He waits to share with thee a better part;
To fill with glory all thy coming years.

O welcome him! Hatred shall then be past;
Greed and dishonor shall no longer reign;
Brother shall love his brother man, at last,—
And earth shall be a paradise again.

For centuries he has waited for his own.
The years go swiftly by,—he waiteth still.
O world, receive him! Love divine alone
Can all thy glorious destiny fulfill.
—Caroline B. Oliver.

Los Angeles.

SHOW YOUR COLORS.

True manliness is to stick to your principles if they be good and right. When President Garfield was a boy at Williams College he climbed up Mount Greylock one day with many of his companions, and spent the night on the mountain-top. Seated around a campfire, they sang college songs and told stories all the evening. At length Garfield took a Bible out of his pocket, and said:

"Boys, it is my custom to read a chapter before going to bed and to have a prayer. Shall we have it together?"

And they did.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, September 28, 1905

AN OLD-TIME CALIFORNIA BOOK.

There came into the possession of the present writer recently a little book entitled "The California Pilgrim," published in 1853. It consists of a series of lectures given by the Rev. Dr. J. A. Benton in the year 1852 in his church at Sacramento. They were requested for publication by several persons, among them being Mr. D. O. Mills, now one of the noted men of wealth in this country, and Mr. A. C. Sweetser, a charter member of the church, who is still residing in Sacramento.

The idea of the lectures was conceived while their author was on a visit into the mining region and other parts of the country during the summer, and into them he wove observations on life as it was then disclosed to him, adding some moral reflections at the close of each. In one of the lectures it was said in conclusion: "Had it been said at the time of the Presidential election in 1848 that at the end of four years a large and powerful state on the Pacific coast would participate in the election then to be made, to most the thing would have seemed visionary and chimerical. But our eyes have seen it all, the thing has come to pass. We are here, a State, two hundred and fifty thousand strong. We are growing in importance. We are rising in majesty. We have accomplished what the world never saw before. It has been shown what wonders a people can perform. A new experiment has been tried. A new problem solved. We are the marvel of civilization. Enterprise, wealth, greatness are ours. But amid all that is bright, encouraging and full of promise among us in this land, California is reading us a lesson in civilization of another sort. It is for substance this: That whatever civilization with all its energy and progress may do for mankind, it is not sufficient of itself to renovate humanity, to cultivate, refine, purify and enoble man's moral nature. It is equal to no such task. It fails to work any moral wonders at all comparable to its achievements in science, literature, art and government. And the failure is such as to indicate not simply imperfection, but lamentable weakness, almost utter impotency. There have been civilizations in the world before ours. Each one of them has finally proved either too much or too little for itself, and been lost amid the corruptions it has engendered. Our civilization is showing the same weakness. It cannot sustain itself at this high pitch very long. Its own vices will destroy it. Something must hold it in check, or eradicate the vices of our civilization, or itself will be engulfed." At this juncture in his lecture Dr. Benton asks: "What thing shall it be? What remedy is sufficient for the evil?" And his answer is: "In Christianity it must be found or nowhere. It is Christianity that has preserved modern civilization so long; that has kept it, cumbered as it has been with its own vices, from being utterly overborne by them. Christianity has done so much; it can do much more. We are foredoomed without it." And then the concluding words are: "And every one who fails to support Christian institutions here, who does not try to promote the spread of the gospel in its power among us, lacks patriotism, lacks, wisdom, lacks love. He is doing naught to root out the vices engendered by civilization in man's inherent depravity, and therefore is writing a sentence of reprobation on himself and sealing his country's doom."

These words, uttered in 1852 by one who labored long and arduously that proper foundations might be laid on the Pacific Coast, are as applicable to our generation as they were to his. All things yet are in a formative condition. The greatness of our civilization is only beginning to be. "Slumber not in the tents of your fathers," said Mazzini, "the world is advancing, advance with it." In view of the future importance in the world's civilization of the Pacific Coast region let this be our prayer: "Establish thou the work of our hands upon us; yea, establish thou it."

"The work of our hands—establish thou it,
How often with thoughtless lips we pray;
But he who sits in the heavens shall say,
'Is the work of your hands so fair and fit
That ye dare thus pray?'
Safely we answer, 'Lord make it fit—
The work of our hands, that so we may
Lift up our eyes and dare to pray,
'The work of our hands—establish thou it.' "

Bishop Potter's attempt to mix religion with rum in the New York "subway tavern" has proved a great failure. They wouldn't mix. Some experiments are worth trying, but this one wasn't. The loss of the sixteen thousand dollars was by no means all that was lost in it. The lone bartender who stood by the dying institution at the last remarked to a spectator: "We've cut out the doxology and the lalla-paloozahs. We're on the level, and we stand no more kiddin', see?" Yes, we see, and we are glad of it. So ought Bishop Potter to be. A saloon is a saloon, no matter how any one attempts to gild it. As to evil effects, the subway saloon was all along on the level. As a bartender in the "subway" said not long ago to the Rev. Dr. Barton of Chicago: "The only difference between this here

and any other saloon is that a man can't buy no more here when he is full." What the world needs is a saloon that will stop far short of that point; that will not sell liquor to a man at all. Sooner or later all who buy are certain to get full, and to get full is just as bad and awful in its results as to get more than full. It is not surprising that Dr. Barton after visiting the subway tavern three times came away and said that the devil must have laughed when he succeeding good men to attempt to help the temperance cause in such a way. This, another failure, to deal successfully with the drink habit and traffic, ought to lead more people to strike it right, and hard, too. Abraham Lincoln once said: "If God ever gives me a chance I'll strike slavery a hard blow." He got the chance and he struck the hard blow. Christian people in communities all over our land have a chance even under existing laws to strike the saloons a hard blow. But they are not striking to any great extent. It is possible, moving aright, to banish the saloon from thousands of towns and cities and to keep it banished.

The Pacific Coast in Brief.

That was a happy thought which led Rev. Dr. Samuel Greene of Seattle to make and present to President Capen of the American Board, while in Seattle a silver-headed cane from an apple tree which had been planted by Dr. Marcus Whitman. Receiving it, President Capen spoke of the great admiration he had for Dr. Whitman and of his high estimate of his achievements.

The Rev. W. C. Merritt, of Tacoma, has been appointed International Field Worker by the International Sunday School Association. His work will be on the Pacific coast, in the United States and British Columbia. Mr. Merritt resigned recently as general secretary in Washington of the International Sunday School Association, intending to re-enter the pastorate; but, impressed by the need for a work of this kind on the coast and the opportunity therein for service, has decided to accept the appointment. We congratulate the executive committee of the International Association on its choice.

We are indebted to the Boston Transcript for the information that the Rev. Dr. John R. Thurston, "formerly of Whitinsville, Massachusetts," is now pastor of the First Congregational Church of San Francisco. Just when the Rev. Dr. George C. Adams vacated the pastorate we are not informed by the Transcript. Nor can any information to this end be had from the church or the doctor himself, with whom all things are moving along as they have been during the last eight or nine years. The Transcript item perhaps refers to a church in the city of San Francisco on the planet Mars, from which the news has come by wireless telegraphy.

Mention has, heretofore, been made in The Pacific of the unique relation of father and son, the Rev. Dr. Warren F. Day and William Horace Day, in the pastorate of the First Congregational Church of Los Angeles. Both were in attendance at the meeting of the American Board in Seattle, and the Post-Intelligencer, one day, had their pictures and in connection therewith an article concerning the work of the church under this co-pastorate. In that article the Rev. William Horace Day was quoted as saying: "Father continues to work hard. * * * He has been a great inspiration to me in my work, and I need not say how proud I am to be associated with him. It is a privilege, an honor and a pleasure." And the Post-Intelligencer adds that Dr. Day is proud that his son has followed in his footsteps, and is associated with him in the work in Los Angeles. Readers of The Pacific will remember that Dr. Day was pastor of the First Church of Los Angeles for several years before his son was associated with him as co-pastor. After this arrangement had been made and had continued for a couple of years Dr. Day asked to be made pastor emeritus; but the work went on just as it had before, and it would be exceedingly difficult for any one to determine which has had or now has the greater or more important part of the work of the church. A relation so unique and at the same time so harmonious, as well as so effectual in its workings, it would not be easy to parallel. That it may continue many years for the good of man and the glory of God is the wish of The Pacific.

In an address at the American Board meeting in Seattle the Rev. Dr. Adams of the First Congregational Church of San Francisco said: "Thirty-five years ago, when President Clark, of the Massachusetts agricultural college, spent a year at the Japanese university, he spent one hour each day hearing the boys repeat the scripture. When asked why he did not comment upon it, he said: 'I have only one year with them. Some of them are to occupy places of power in the future. I am filling their minds with the text of scripture; the Holy Spirit will use it.' We have been hearing from those boys during the last year; the inspiration given them has sent them to Europe and America for more; the world is astounded at the result. Now is the time to do for China what was then done for Japan. Japan will do for China, in many things, more than any other nation can do, but America is better fitted than any other people to carry the gospel there, and to plant institutions that will have an enduring influence on what may yet be the mightiest of nations. The Chinese already possess qualities that command our admiration; they are self-reliant; they will soon take care of their own missions. Some of those in Liutsan, who have been in America and know what a church should be, have not only raised the $5,000 to build it, but have made it of red brick, with a gallery, a boys' school on the second floor, and a girls' school below. In Canton, when our missionary is compelled to be absent on his tours, the work is well cared for by Jae Jet, an ordained Congregational minister, who is supported by the Congregational Association of Christian Chinese in San Francisco. It is an independent movement, with four organized churches, and looks to our Board for counsel and such personal assistance as can be given. These instances are sufficient to show the spirit of Chinese Christians. The places still vacant in our missions since the terrible massacres ought to be filled at once; those fields where many are waiting for baptism ought to be occupied by the strongest and best workers we can find. All the considerations that are allowed in planning for a successful business urge us to find some way of presenting this need to the churches, that they shall respond generally, and enable the Board to send the men and women that are willing to go. Forty years ago in all our churches we were praying that the doors of China might be opened for the preaching of the gospel; today we stand appalled at the answer to our

prayer. Twenty years ago we were praying that men and women might be inspired to go with the word of God into China; today they are waiting, there is no lack of volunteers. The prayer of the present should be that our Father will teach us how to give all that is needed and reap the fruits of the prayers of the past."

The First Presbyterian Church of Seattle, of which the Rev. Dr. M. A. Matthews is pastor, now has two assistant pastors, the Revs. W. H. Lee and F. L. Forbes. Dr. Matthews says that with such assistance he hopes to do the greatest work ever done by a church. The last year the Seattle church stood at the head of the list of Presbyterian churches receiving a large number of persons into membership on confession of faith, having received 431. Among the new lines of work just announced is a Bible Training School, which will have a course of study covering two years. Classes will be conducted three nights each week and on Sunday afternoon. The outline for study is as follows: 1. Course in Bible Study—(a). Inspiration and Authority of the Bible; (b) Methods of Bible study; the book, Bible lands, Bible nations, Bible history; (c) Detailed reading and study of the Bible; (d) Evidences of Christianity: 2. Course in the Study of Missions—(a) The Geography of Missions; (b) The Biography of Missions; (c) The History of Missions; (d) Evidences of the Missionary Spirit. 3. Course in Evangelistic Work—(a) Evangelistic Services and Inquiry Meetings; City and Rescue Missions; (b) Personal Work—in homes, lodging houses, hospitals, jails, police stations, fire stations, car barns, etc.; (c) Tract Distribution; (d) History of Revival Movements. 4. Course in Hymnology; (a) Sight Reading; (b) Voice Building; (c) General Chorus, Male Chorus and Quartet Work; (d) Development of Hymnology.

THE MEETING OF THE GENERAL ASSOCIATION OF NORTHERN CALIFORNIA.

The 49th annual meeting of the Association convened in the beautiful church just erected by the Congregationalists of Palo Alto, assisted by their many friends. To say that from first to last the meeting was an unclouded success does not half express the facts in the case. To every one present this meeting will always remain as the sound of beautiful music, or the memory of a picture once seen, but never to be forgotten. Possibly it was the hearty welcome of the pastor and members of the church, whose individual hospitality was if possible exceeded by their common hospitality in spreading four banquets for the Association. At each of these this large host (150 strong) sat as honored guests at the family table of the Palo Alto church. The cordial welcome of the town met that of the church, as was evinced in the fact that two lodges vacated their hall in the Jordan building to make room, dining room large enough for this growing family of ours.

The pooling of traveling expenses made possible the coming of many from afar. And they were there: two from Modoc county and one from Trinity county; from Scott's Valley and on the north to Porterville on the south; from Sierraville and Reno on the east to Pescadero on the west.

Prominent among the delegates was the well-known figure of the seamen's chaplain, Rev. Joseph Rowell, who has attended each of the forty-nine sessions of this Association. It was a beautiful tribute to faithful service that later in its session he was elected to preach the annual sermon at the jubilee of this Association to be held next autumn in the remodeled First Congregational Church of San Jose.

Organization.

At exactly 10:30 o'clock Rev. S. C. Patterson, the vice-moderator of the last session called the Association together and invoked the divine blessing upon its gatherings, praying that the Lord would guide in the selection of officers and in the conduct of all which should be done. That prayer was answered in the election of the following officers: Moderator, Rev. S. C. Patterson; assistant, Rev. R. C. Brooks; scribe, Rev. H. A. Luckenbach; assistant, Rev. G. A. Charnock.

The moderator appointed his committees as follows: Business committee—Rev. W. A. Patchell, Rev. C. C. Kirtland, Mr. O. G. May. Nominating committee—Rev. J. H. Goodell, Rev. W. R. Bair, Prof. C. K. Ham. Resolutions committee—J. B. T. Tuthill, Rev. B. M. Palmer, Rev. S. R. Yarrow.

The same session appointed a press committee, consisting of Revs. Sargent, Booth, and Cherington, and the Association was ready for its two days' work.

Tuesday Afternoon.

The first paper of the meeting was read by Rev. Miles B. Fisher and was called "The Narrative of the Churches." This summed the labors of the churches for the preceding year and spoke of the gains and the losses, the toils and the triumphs of the life of the individual churches. On the whole, the narrative was a story of gain, rather than loss. In but five churches was there mention of any loss, and in each of these the loss was caused by removals rather than by any disaffection. Four churches in Oakland and Berkeley reported an increase of 25 per cent in church membership. Several others reported doubled Sunday-schools and all a renewed interest in Bible study. It was gratifying to learn that without exception the report of Christian Endeavor was "Loyalty and real heartfelt enthusiasm are apparent." Over $100,000 has been spent renewing church buildings. Many of the churches make contributions to each of our missionary societies; some to but five, none less than two, the average being five. Of Sunday-school helps the Pilgrim Series supply three-fourths of our schools. While all admit them to be the best helps published, the slackness in the business methods of the society causes such frequent delays that many schools prefer to use a help that can be gotten on time.

This report was followed by reports from the churches by Associations, the following representing their respective ecclesiastical bodies.

Rev. H. A. Luckenbach the San Francisco, Rev. L. D. Rathbone the Bay, Rev. Benjamin St. John the Upper Bay, Rev. Dennis Goodsell the Shasta, Rev. Clinton Douglass the San Joaquin, Rev. C. C. Kirtland the Santa Clara, Rev. H. K. Booth the Sacramento, Rev. A. B. Snider the Sonoma, Rev. Franklin Baker the Humboldt, while Rev. C. L. Mears spoke for Reno, Nevada.

The report on religious conditions was presented by Rev. S. R. Yarrow. This paper summarized the answers to questions sent out by the committee in regard to the prevailing religious life.

While these answers seemed to show a deplored

laxity in Sabbath observance and a less rigid adherance to the letter of the Bible, they revealed an awakening desire to know the Master's will and an increasing desire to make the Golden Rule the precept of daily living.

This committee has done valuable work for the past two years in awakening a spirit of inquiry as to what constitutes true religion. The answers to the inquiries had been previously given to the following, who emphasized them along the following lines:

Worship—Rev. Benjamin St. John, Benicia.

The Church—Rev. Paul S. Bandy, Alturuz.

Sabbath Observance—Rev. Henry K. Booth, Sacramento.

The Bible—Rev. Clinton Douglas, Ceres.

Christ—Rev. Richard K. Ham, Oroville.

Evangelism—Rev. Harvey A. Luckenbach, San Francisco.

Tuesday Evening.

This was the evening of the dedication of the new church, a building which most delightfully meets the needs of a congregation in a university town. That it is artistic need not be stated when one is told that Rev. Francis Reid was the architect. The style is a modification of 12th century gothic. Style: Modification of 12th century, English gothic with colonial motors; materials, rough cobble stone and shingles; interior, Oregon pine stained, cathedral brown pews, red oak.

The service of dedication was satisfying. It met one's sense of musical fitness in the anthems rendered by a large chorus choir. It met one's sense of joyfulness in the story of the struggles of the church that hour as told by Prof. Snow and in the prayer of dedication. The sermon of dedication by Rev. W. H. Hopkins of Berkeley completed this sense of fitness as he told us of the Temple Beautiful.

The Temple Beautiful. Acts iii: 10.

The main thought of the sermon was that through the curing of the lame man at the gate, and the praise that later filled the temple it gained a glory which no beautiful gate or other exterior attractiveness could give. And for ourselves, in our modern church life, the great thing to be remembered at dedication, as after, is the church's responsibility for the work outside its doors, where men need, and for pure and earnest worship within.

After prayer for wisdom the Association listened to two addresses upon "The Relation of the Church to the Industrial Social Problem," by Rev. Dr. Geo. C. Adams, San Francisco, and R. H. Chamberlain, Oakland. These addresses foreshadowed the report of the committee, which was as follows:

The industrial problem is the problem of the age. It has assumed such dimensions that it presses for solution with an urgency never before felt.

For the Church of Christ today to be silent on this question is impossible. She cannot do this because it is a moral question, and touches the church as an organization at a hundred vital points. The loss of spiritual power, the failure to reach the masses, the lack of results attending evangelistic effort, are bound up with the existence of the industrial problem. The necessity of individual regeneration has been thoroughly emphasized, but today the time is ripe for a more exclusive gospel message which shall make plain the necessity for social regeneration. The gospel committed to us to preach is the gospel of the kingdom, and woe to us if we preach not that gospel.

Your committee feel that the natural conservative temper and optimistic spirit of our people tend to an under-estimate rather than an over-estimate of the evils connected with our present industrial system. They are further convinced that an intelligent appreciation of conditions and a high sense of social responsibility are essential to a solution of the problem. Society is not automatically self-corrective. The question will not settle itself. It requires the best thought and purpose of Christian people.

The harsh features of American civilization are nowheres better portrayed than in what may be regarded as the most valuable of recent publications for popular information, Mr. Robert Hunter's book entitled "Poverty." This work discloses the startling fact that there are ten million persons in poverty (under-fed, under-clothed and poorly housed) in this country at the present time.

Your committee, following the suggestion of the Industrial Committee of the National Council of Congregational Churches, feel constrained to also call attention to the growing evil of child labor. In spite of protective legislation we have 1,750,000 boys and girls of school age filling places in the great army of employed. One child in five between the ages of ten and fifteen is a bread-winner. They are in the cotton factories of both North and South, they are in the glass factories of New Jersey, they are in the mines of Pennsylvania, they are in the packing houses of Chicago, they are in the sweat shops of New York. They are in the tobacco factories and box factories and silk factories and canning factories. They are everywhere and it is a harrowing, heart-breaking story. The anthracite commissioners of two years ago found 17,000 girls in the mills of Pennsylvania, 4,000 working all night. The hours of labor are as high as thirteen in twenty-four.

The results of all this to the child appear in moral deterioration, dwarfed minds, emaciated and diseased bodies, and, in multitudes of cases, premature death. The physical, mental and moral well-being of the child are subordinated to the demand for profits, a child's wages being but one-third of a man's and two-thirds of a woman's.

This committee would call attention to the question of unemployment, which surpasses in importance considerations of hours and wages and which lies beyond the domain of trades unions. The latest annual labor report of the United States government, the census of 1900, the experience of social workers and the most recent investigations establish the fact of a great army of unemployed men. There are 1,500,000 men walking the streets of our cities today in search of employment and over 6,000,000 are unemployed at some time during each year. The connection between employment and vagrancy, intemperance and crime is so intimate that it justifies the remark of Mr. John Hobson that "Modern life has no more tragical figure than the gaunt, hungry laborer wandering about the crowded centers of industry and wealth begging in vain for permission to share in that industry." This is further aggravated by the fact that present industrial methods could not endure without these masses of unemployed men to exert an actual or potential pressure on the wage rate.

It is the judgment of the committee that labor unions, in spite of their inevitable, though not less deplorable, excesses, are an economic necessity and serve a legitimate purpose. Aside from the material bene-

fits conferred, the lesson in co-operation taught by them is not to be overlooked.

The most prominent feature in modern industry continues to be the trusts. The principle of combination has undoubtedly come to stay. Its service to society consists in unifying and systematizing industry. The trust as at present conducted, howver, creating artificial monopolies for private gain and exploiting the common resources for the profit of the few in selfish disregard of the interests of the many, is morally indefensible.

In view of all these things, your committee would urge that since the church is under suspicion by the masses it must see to it that it does not lose its sympathy with the workers or in the slightest degree renounce its democratic principles. Second, it must proclaim in season and out of season the supremacy of man over money, of character over wealth. It must denounce all attempts to make man the means to an end rather than to end itself. Third, it must insist on one ethical standard for private and business life. It must claim every sphere of human life for Christ and demand whatever changes may be necessary in the social system to permit each individual to live out his highest ethical ideals in all his relations.

JOHN H. KIMBALL,
CHARLES R. BROWN,
L. D. RATHBONE,
Committee.

This report was discussed by as many as the time allowed and most enthusiastically adopted. Five years ago," said a minister present, "such a report in this Association would not have been received as it has been today." So let us thank God and take courage.

Wednesday Morning.

The Temperance Question.

Wednesday's service was ushered in by a devotional and inspirational study of the 133d Psalm, in which Rev. I. C. Meserve led us to see the beauties of holines as reflected from the sun shining from Mount Hermon and the need of receiving daily and nightly the dews of divine blessing.

The temperance hour was ushered in by a paper from Rev. George De Kay of Lodi, who outlined the progress of the great reform, by contrasting temperance conditions of a half century ago with those of today.

He declared that more than half of the population of the United States were today living under prohibition, and predicted that the time would soon come when the licensed saloon would exist only in the largest cities and be supported only by the foreign population.

The question, "How to bring to pass these better conditions?" was answered by Rev. A. B. Snider of Cloverdale and Mrs. Washburn of Lodi. The former recommended the Anti-Saloon League, the Good Templars, the church instruction, and suggested that in some places a high license might help matters.

To this Mrs. Washburn (and later others) objected, saying that we must rely on the power of God and make no alliance with evil.

Both speakers agreed in saying that the W. C. T. U. was a constant benediction and inspiration to the temperance cause, "an angelic host" they were named.

These speakers were followed by Rev. George Morris, Mr. O. G. May and others.

The Church Building Society was presented by its champion, Rev. H. H. Wikoff, followed by Rev. L. D. Rathbone.

The Sunday-school cause found its "promoter," Rev. E. J. Singer, ready to exclaim its needs of help for more money, that we might have more children brought to Christ.

At 11 o'clock came the open parliament, in which each might speak for five minutes upon the subject nearest his heart and not on the program.

For E. S. Williams this meant the Saratoga settlement for returned missionaries. For Miss Caroline Parker it meant fellowship. For Mr. E. Beri of San Francisco it meant fair play for the laymen in the audience who, he claimed, were crowded out by the desire of the white neckties present to do all the talking. This gave other layman present courage to relieve their hearts, thus presenting one of the very best hours of the convention.

Wednesday Afternoon.

The afternoon program was placed in the hands of the "Committee to Investigate Economic Conditions": Rev. J. H. Kimball, Rev. C. R. Brown, Rev. T. D. Rathbone, H. W. Burr, C. D. Blaney.

Wednesday Evening.

This evening was devoted to the work of Home Missions. The many not present who are giving and praying for our beloved Home Missionary Society, would have been made glad if they could have looked upon this gathering. The report of Superintendent Harrison was optimistic in its tone. The churches have nobly sustained the society, to whom they are so much. The legacies which have been received have helped to lift a burden from the hearts of those who are determined that our faithful missionaries at the front shall not wait for their small salaries when they are due. It was made clear that the demand of the home is imperative for an advance in both city and country.

Mrs. Clinton Douglas told of life on the Home Mission fields and how much there was to be read between the lines as she so beautifully spoke of that work, the inner beauty and glory of which no human words can explain.

Rev. H. K. Santikian of Fresno earnestly and ably presented the needs of his people and the warm welcome with which his cause was received was shown in part by a collection taken for that church building, which rises before his vision as a necessity for his best work in the future.

Our moderator closed with eloquent, earnest words setting forth the high mission of California churches and the churches of our country. They are under God to receive and mold into true Americans the incoming tide of humanity from all parts of the world. The closing session (at Palo Alto), like all the rest of this banner meeting of our association was full of interest. Dr. Meserve's Bible study was greatly enjoyed. The very presence of Dr. Sanders was an inspiration to those who had the privilege of hearing him say a word about the great field of Sunday-school work upon which he is entering and about the educational power of the publications which the society is sending forth. He showed the emphatic need there was in the East as well as in the West of establishing Sunday-schools and chains of Sunday-schools in regions where the church could not now be sustained. Praise to God went up from many hearts as they realized that with his ability and consecrated life he was to lead on the

churches in this great work for our dear land—the religious education of the young and the adults through the church and Sunday-school life had a deeper interesting presentation of such practical workers as D. S. Bell of Saratoga, Rev. Baker of Eureka, Rev. Mowbray of Oakley, Miss Powell of Oakland and Prof. Show of Stanford University. A business meeting of the California Home Mission Society followed.

Thursday Afternoon and Evening.

were occupied with a missionary rally, with inspiring speakers from the American Board delegation, fresh from the recent meeting at Seattle.

Resolutions.

Among the more important resolutions adopted were the following:

"Realizing the increasing and imperative needs of our missionary enterprises, we recommend to all our pastors and churches the very great necessity of stimulating missionary interest in all possible ways, to the end that the offerings during the coming year for the A. B. C. F. M., the Home Missionary Society, the Sunday School and Publishing Society, the Church Building Society and the Educational Society, be increased at least 20 per cent."

A resolution of regard and sympathy for Judge James M. Haven, who for more than thirty years has been a deacon and trustee in the First Congregational Church of Oakland and for the most of that time an officer in this Association, was passed most fittingly and tenderly. Surely such men are "the chariots of Isreal and the horsemen thereof."

The following resolution was also passed: "Whereas, the American Missionary Association has made arrangements whereby all gifts from the churches of California may go directly into the treasury of the Chinese work, under the wise leadership of Dr. Pond, and since hitherto the work has been so marvelously fruitful and now offers largely increased opportunities for expansion, be it resolved, that we urge the churches California to come to the hearty support of this great work."

A resolution of thanks and appreciation to our hosts, Rev. C. G. Baldwin and to the willing workers of his church, was passed at the Wednesday evening banquet, and at San Francisco a similar resolution thanking the churches of the bay region for the hospitality of Monday and Friday.

Friday Morning.

The usual number remained for the closing session of the Association. Devotional services were conducted by Rev. Clinton Douglass; was followed by the election of the annual committees for the work of the coming year.

Reports of the treasurer showed a goodly balance in the treasury and that of the "Fund for Aged Ministers and their families" to be doing such needed work. The churches were again asked to make one offering this year, either a communion offering or some other, for this cause. A memorial of Rev. A. F. Hitchcock of Suison, prepared by Rev. Dennis Goodsell, was read, and one of Dr. James Warren, for fifty years registrar of this Association, which was prepared by Rev. S. Willey, D.D., was read by the present registrar, Rev. H. E. Jewett. An unusual interest was given to the morning session by the introduction of the report of

The Committee on Adjustment of Our Polity to Existing Conditions.

Its chairman, Prof. C. S. Nash, made the following report:

"Resolved, that in view of the widespread interest in the progressive adjustment of our polity to changing conditions and the importance of mature deliberation in all such matters, that this Association requests the local Associations, churches and ministers to consider during the coming year the advisability of the following possible alteration of present method: (1) Whether the local associations, since they are already the custodians of approbation to preach, and the standing discipline of ministers and churches should take control also of the ordination, installation, recognition and dismission of pastors and the organization and recognition of new churches. (2) Whether our local associations should adopt some systematic method where, by prudential or advisory committees or otherwise, for the supervision of churches and the promotion of church extension. (3) Whether the Association of Northern California, conjointly with the California Home Missionary Society, should devise and adopt some system of supervision to cover our self-supporting churches as well as our missionary churches, such as for example as is already in effect in Wisconsin, Nebraska and Michigan. (4) Whether the Association of Northern California should adopt a course of study, to be presented in whole or in part, for all men seeking to enter our Congregational ministry, lacking college or seminary training, and for ministers of other denominations entering our fellowship, or whether this Association should advise such men to secure the needed training in connection with Pacific Theological Seminary."

This report was received by the body and referred to the local associations for discussion.

After a vote of thanks to the churches for their kind hospitality, the Association adjourned to meet in 1906, its Jubilee year, with the First Congregational Church of San Jose.

BEN. F. SARGENT,
For the Press Committee.

Acorns From Three Oaks.

ALOHA.

A Moral Victory.

Friends on our coast who have cared to watch and pray for a righteous outcome to a faithful struggle for principle will be glad to learn that the proprietor of Congress Springs has publicly withdrawn his application for a license to sell intoxicating liquors at retail. It had been more gracious had he done it earlier, saved his friends and neighbors weeks of strain and anxiety, and without the compulsion of a monster county petition of ten thousand names, and a local petition of one hundred and thirty influential names, backed by the presence in the Supervisors' chambers of a host of determined men and women. But we will be thankful that it came at all, and are going to hope that it means a yielding of the battle. The situation is more hopeful, because a new corporation is formed of real estate and legal gentlemen who will undertake to sell the Congress Springs property as well as render their own real estate more valuable. It seems remarkable how bright young real estate men can be so slow

to catch on to the idea that the bright and booming towns of California are those who advocate fine climate and rich soil unmarred by bad whisky. By every principle of fair play and honest Americanism Saratogans ought to have a year of relief from monthly trips to the courthouse, an opportunity to cultivate their ranches in peace and quiet and time to tell the world that another town is cleared up and bids for the prosperity which sober home keepers bring. Like Vineland, New Jersey, and the beautiful little city of Greely, Colorado, Saratoga wants more of the same kind of citizens as those who have recently been attracted, not more by her rare climate than her sober, good character. Some of the real estate men are talking of putting clauses in their deeds forbidding forever the sale of liquor on the premises sold. If this shall be a catching custom the salubrity, sanity and saleableness of the territory will be assured.

Wholesome Agitation.

Precisely as Theodore Roosevelt and Booker T. Washington make progress for Americanism and industrial thrift by agitation, the Pastors' Union find fruitage for their sane and vigorous efforts with the Supervisors to extend the principle of majority rule to the matter of liquor licenses. The same thousands who rallied to help Saratoga are keen to help any other town throw off a galling yoke by getting a majority of voters on a long and honest petition against a saloon. Permission to withdraw the petition for a saloon was followed by the appointment of Wednesday, September 13th, as a day for the discussion of the majority rule ordinance. A particularly bad roadhouse saloon was refused a license, and another application in a part of the city sufficiently rum-ridden already was postponed for further examination. The committe of pastors feel that their labors have not been in vain. I am witness for their longing for the quiet of their studies and the more congenial employment of their pastorial relations. But "eternal vigilance is the price of liberty." All the months of preparation have been months of harmonious and united prayer. The feeling against saloons is hotter than that against saloon-keepers. When they meet us on the street and look into our eyes and ask, "My God! how can we get out of the business?" we feel how near anti-saloon work, Christianly conducted, is to revival work. God grant that we may be, perhaps unconsciously, preparing for a marvellous display of his grace. You won't rob your county friends if for a while you will pray for ours.

Pistache Nuts for Ice Cream.

Mr. Surngle, the expert from Washington, says that the only pistache ranch in the United States is at Saratoga, and that Rev. Americus Fuller, a missionary of the A. B. C. F. M. at Aintab, Turkey, owns it. He has sent the nuts (like nuts those Jacob sent down into Egypt to Joseph to give to Pharaoh), which the Agricultural Department has planted and started until now some hundreds of trees are growing. President Fuller is only waiting for his successor, Mr. Merrill, to finish his vacation wedding trip. At three score and ten he feels at liberty to come again and live under the Stars and Stripes. Mrs. Fuller has already preceeded him to the shores of the Mediterranean. By the opening of the new year they hope to be at their hill home at Saratoga, "Genlistan."

The officers of the Missionary Settlement have not urged dear missionaries to come to a saloon town. Now they renew their invitation to those whom climatic conditions most influence. For Saratoga is a place of health and charm. Good barley has grown on the fine settlement campus, and it has not been made into beer. We hope to have the bequest which Mrs. Ford of Los Angeles, before her departure, was moved of heaven to put into her will. Some day a spiritual brother of Dr. Foster of Clifton Springs, or of the Smiley brothers of Mohawk and Redlands will discover the real "Pasadena of the North." Then the prayers of the devoted little Saratoga church will be answered.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

A representative audience from the auxiliaries of the Woman's Board of the Pacific met at First Church, San Francisco, on Wednesday, September 6. The President, Miss Richards, called the meeting to order, and led in devotional exercises, followed by report of Recording Secretary and of Branch Secretary, Mrs. Jewett, who reported that the Southern Branch has had a successful year, sending their full pledges. A written report was read from Oregon Branch. No report from Washington Branch. Mrs. Hale of Redlands gave greeting from the Southern California Branch.

Miss Piper, reporting for Cradle Roll, gave 156 members, a gain of 35 this year.

It was gratifying to hear from Mrs. Winslow, Superintendent of Literature, that she had calls for 106 packages of reading, and that the traveling library was gratefully received, this report being read by Mrs. Goddard in the absence of Mrs. Wm. Elder.

Report of Committe on Changes of Constitution was read by the Secretary, and on motion of Mrs. Dodge it was voted that these changes be adopted.

Mrs. Dodge, chairman of Nominating Committee, submitted the following list of names for Directors: Miss Laura North Richards, Mrs. J. K. McLean, Mrs. C. R. Brown, Mrs. H. E. Jewett, Mrs. G. C. Adams, Mrs. S. F. Bufford, Mrs. C. W. Farnam, Mrs. W J. Wilcox, Mrs. C. B. Bradley, Miss U. C. McCless, Mrs. M. F. Blake. For Auditor Rev. H. M. Tenney. By motion of Mrs. Koford it was voted that the Secretary cast ballot for above Directors, and they were declared duly elected. The Directors elect the officers from their own number.

Mrs. W. J. Wilcox, Home Secretary, read reports from the auxiliaries, having received reports from only twenty-six of the sixty auxiliaries. They were generally encouraging, most of them having had a successful year. This paper was supplemented by seven ladies, who gave verbal accounts of the societies to which they belonged.

It was a particular pleasure to see and hear Mrs. C. W. Farnam, who has recovered so as to be her own vivacious self. She thanked the ladies for sending flowers when she was ill, as she would rather have them while alive than after she was dead. She gave accounts of our missions in Turkey, Africa, Micronesia, India, China and Japan. The list of things required included buildings, organs, pianos, a gramophone, money, and always prayer.

After prayer offered by Mrs. Sadler, Rev. Orramel Gulick addressed the meeting. He was born in Honolulu, "no mean city;" in early life began to work for the Hawaiians; then spent several years in Japan,

where it was one continual satisfaction and joy to be in that splendid band of missionaries for twenty-two years; then going back to Hawaii, he has worked for thirteen years among the Japanese in that Island.

Mrs. Stedman gave an invitation to lunch, which was next in order. At 1:30 Mrs. Greeley led the devotional exercises, and scripture, hymns and prayers followed each other in spontaneous order.

The Treasurer, Miss McClees, reported total receipts to date $9,603.92; of this for special objects $3,833.35, leaving $5,774.57 for the pledged work. This is $1,102.47 less than we need. Some of this will yet come in time to be on this year's report.

The Secretary of the Foochow Kindergarten Committee, Mrs. Robinson of Vacaville, reported received for shares $274.77, and from estate of Mrs. C. L. A. Sank the sum of $3,000 to build the kindergarten building as a memorial of Mrs. Eliza C. Porter. This is directly owing to Mrs. Hency C. Porter, but first the W. U. B. P. decided to raise this money. Then Mrs. Farnam wrote a little pamphlet to bring it to the knowledge of the auxiliaries and branches. Then Mrs. Richards, on her visit to the annual meeting of the Southern Branch last April, read the book and told the story, thus arousing Mrs. Porter's enthusiasm. Mrs. Robinson made a strong appeal that now we should transfer our interest to the other building intended for a residence for the missionary teachers of the kindergarten. She said, 'Can we not write to our friends asking that they take shares. Be persistent; if necessary write every week to convince a friend that she should take a share. There are other reasons why this should be done. The field demands workers, the workers must be cared for; the work pays."

Mrs. Wagner of San Jose showed how study classes in missions could be formed. Santa Clara is the banner county in these classes, and nineteen center in San Jose. She wanted all to study the same book, "Christus Liberator," a study of work in Africa; have the map and the pictures. Mrs. Pendleton continued this subject, telling in an interesting way how they did it in Saratoga.

Songs were acceptably rendered by Miss Camille Frank and Mr. Herbert Williams.

Rev. F. M. Price of Guam described the island and its discovery 334 years ago. For more than 100 years there was war. The people need Protestant Christianity and the Bible.

After the offering, the greetings of the Woman's Board of Pacific Islands was brought by Mrs. Orramel Gulick. Mrs. Wilcox desires written reports from those auxiliaries which have not sent to her, in order to make the report for publication.

Rev. H. M. Tenney, District Secretary of A. B. C. F. U., described the outlook round the world—opportunities such as we never had before.

The President thanked the ladies of First Church for their hospitality, which was ratified by a rising vote, and the benediction was pronounced by Dr. Tenney.

Virginia Bufford,
Recording Secretary.

NOTICE.

The annual meeting of the Congregational Ministers' Relief Society of California will be held in the Y. M. C. A. Building, San Francisco, on Monday, October 2d, at 12:20 p. m., for the election of Directors for the ensuing year, and the transaction of such other business as may come before it.

Walter Frear, Secretary.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The eighteenth annual meeting of the W. H. M. U. of Northern California on September 7th was made memorable by the cordial, hearty and gracious hospitality of the North Berkeley Church, for the first, "but not to be the last" time in its history, thus bringing home to us the truth of the saying, "Cast thy bread upon the waters, for thou shalt find it after many days," this church being a fit exponent of the various lines of whork for which our W. H. M. U. primarily stands. From a little school cared for by the C. S. S. and P. S. a church was organized by the California H. M. S. and assisted to a home by the C. B. S. Now as it enters upon its "teens," that building being outgrown, it has just been enlarged, rededicated, and put to immediate and enlarged service, as was to be expected, since during the past year, while under increased expense at home, their missionary offerings were the largest in its history.

The program of the morning was opened with devotional exercises by Mrs. Perkins, based upon the question, "What shall we ask of our nation?" (Deut. xxviii: 1-14.) Suggesting the query, "Is it not a mistake that so often our prayers for our nation are for temporal blessings?" Here we are taught that these shall follow upon correct living, the result of "hearkening unto the voice of the Lord." That we as a nation do not follow that rule is all too apparent from the many forms of evil which are rife. In spite of that, through God's great mercy, we are richly blessed, especially in having so wise and good a leader in our President. But before all the people of the earth shall regard us as "called by the name of the Lord—Christian," we must have love fulfilling the law. That love which worketh no ill to its neighbor, whatever he be on his own soil or on ours. Would that all in our churches had the desire expressed by one, that our interest in missions be great enough to include the representative of heathen nations when they come to our shores. "We need to be heroes at home." "Thou shalt love thy neighbor as thyself" was suggested as a good motto for the new year.

The Secretary's report closed with the thought that our annual meeting is not only a review day, but one of planning for the future. The Treasurer reported to date $1,957.46 received and $1,678.53 disbursed, but the books are still open. Can we not fill the treasury a little fuller, and plan greater things for 1906?

The Associational Secretaries brought good reports as far as they went, but it is a matter of regret that all our auxiliaries do not consider it necessary to be represented by a report, at least, at the September meeting. Some items which may serve as helpful suggestions were as follows: One auxiliary calls the roll of its members, each responding with an item of missionary information. In one a special Easter offering brightened the whole year. Missionary teas are helpful to some, but systematic study of missionary literature creates the most genuine and lasting interest, because of increased intelligence on the subject. Material of that kind now abounds, and thoughtful planning at the beginning of each year may insure every meeting being one of interest.

Mrs. Goodsell of Cottonwood spoke appreciatingly of the fellowship of the auxiliaries made so apparent by their new parsonage, where the minister can now

carve without hitting the dining-room walls with his elbows.

It is encouraging to learn that more of our San Francisco churches are studying and contributing to our local Chinese work, and it was no matter of surprise to hear of increased contributions by our Chinese Woman's Missionary Society. Out of their poverty they give more than many do out of their abundance.

Mrs. Nash's "Box" report was pleasant to hear, fourten churches out of forty having helped in this manner the past year. As "the desire to serve better comes to each Christian with every passing year" the following suggestions may be timely, as it can be received at the Thanksgiving or Christmas holiday. Instead of sending partly worn and old-style garments for adults, send new material of good quality. Let everything be of the best quality, e. g., send two good sheets rather than four cheap ones. Send a good quality of underwear, in full suits, as it is more expensive to purchase such in small country towns. While providing necessary things first, by taking advantage of the frequent "sales" in many lines of goods, a society can often make an allotted sum cover some luxuries, also such as bolts of ribbon, dainty lingerie, toilet articles, etc. One society has a purchasing committee who are on the lookout for bargains, and have a supply of certain things to draw from when a box is to be packed. It was suggested that blankets are preferable to comforters, owing to greater ease in keeping clean. Children's clothing that is not worn, but simply outgrown, is always acceptable, but "let all the boxes be worthy of being called gifts of love."

The Superintendent of Literature, Mrs. J. H. O'Brien, reported satisfactory progress and thanks for being allowed more time for filling orders, as it permits of getting the freshest material from the various headquarters. If postage for the return package be sent with the order it will lessen the postage bill of the union. An increasing demand for the facts in regard to Mormonism was noted, and the Union put itself on record as being opposed to Reed Smoot retaining a place in the United States Senate, as many churches and societies have done, by signing a paper to that effect.

Mrs. O. W. Lucas, Superintendent of Young People's Work, said, "Such work is always encouraging because of their own young enthusiasm," but there is an appalling lack of intelligence upon missionary subjects, especially in our Sunday-schools.

In all our young people's societies Secretary Baer feels it to be imperative that mission work be kept to the fore front, or the societies will die.

At Silver Bay this summer our young people adopted these resolutions, which are commended to societies on this coast:

1. To learn more about our missionaries and their fields of labor.

2. To pray for the missionaries.

3. To give systematically, with definite aim and purpose, and realizing that the chief responsibility for mission work will increasingly rest upon the young people.

4. To be loyal to all our six societies.

As Superintendent of Cradle Rolls Miss Piper is most energetic and successful. The Cradle Roll is designed to instill the missionary spirit into the very little ones, and also to deepen the consecration of the mothers and help them keep the vows taken upon themselves at the babies' baptism.

Will all henceforth so regard it, and esteem it a privilege to secure its aid? At present Miss Piper reports 12 societies and 130 members. New names are reported at every quarterly meeting. Half the money received from these little ones goes to the missionary ship, the "Morning Star," and the rest to the children's work of our local Chinese mission.

The welcome by Pastor Rathbone was responded to by Mrs. I. C. Meserve of Plymouth Church, San Francisco, who said in part, "Berkeley seems to be the promised land to which San Francisco saints are trending more and more, and it is a pleasure for us who are not permitted to make it a permanent home to spend a day here now and then with the saints."

The morning session seemed longer than usual, and we did enjoy the bountiful hot lunch immensely.

The devotional hour of the afternoon led our thoughts through the one hundred and third Psalm, Mrs. J. H. Merrall impressing the point that prayer should be not less of petition but more of praise. Thanksgiving for what God is going to do for us as well as for what he has done. This strengthens and deepens faith, enabling us to cast all care upon him, who cares instead of us.—R. V. He has taken upon himself the care of our lives; we need have no anxiety concerning them. God's "I will's" are always sure if we meet the conditions.

The three afternoon addresses were well worth printing in full, and we commend them to any desiring bright and interesting speakers.

Mrs. E. E. Chakurian gave us a good idea of Humboldt County as a home mission field. Rich in forest and field, but isolated from the rest of the world, there are many difficulties, hindrances and discouragements for the missionary. To that ungodly community, scattered widely on dairy farms and lumber camps, he appears on first acquaintance a very unimportant personage, and his work or aim without interest, but in all fields where the workers are earnest and true servants of God, as the years go by changes are noticeable, and the good accomplished is incalculable. Owing perhaps to their occupation, the people are given to change, and it sometimes occurs that every member of a church will move away within a few week's time. Discouraging as it is for the pastor, there is this hope, that the gospel which their lives express is in this way spread more rapidly, and to the pastor at such times comes especially the comfort of the missionary societies. Our Congregational denomination was the first to feel the needs of Humboldt county, and has been the most patient in continuing work there in spite of difficulties.

Miss Scott sang for us "The Ninety and Nine in Dialect," a pathetic application of the familiar little song to the "little brack sheep."

Miss Jeanette Gedalius then brought forceably to our attention two facts concerning God's chosen people. First, that Rom. i: 16, says, "The gospel of Christ is a power of God unto salvation—unto the Jew first," whereas to the Christian mind the Jew is last. How many ever think to pray for him? The early church was composed of Jews, and they were not slow in extending a helping hand to the gentiles, but God has not cast them off forever.

The second fact is that thousands of them came to this country with no idea of Christ and his salvation. Their old religion no longer holds them, and so it has come to pass, that whereas they could formerly claim that prisons, almhouses and places of vice were

not filled with Jews, in Christian America it is no longer true. At the same time the barriers are breaking down, and Jewish hearts are more open to the gospel. One beautiful young women in our midst, when told the story recently, exclaimed, "I never heard of it before. If I had been told sooner how much I might have been saved from. Oh, why did not some one tell me before?" Why not? How much of the responsibility is ours? On Howard street, San Francisco, near Sixth, a mission work is being carried on, which needs sympathy and support. The work can best be done by means of literature in their own language. They often ask for it there, but since none is printed in this country the freight from England makes the expense too heavy for the mission to meet. May it not have been these brethren in the flesh whom Jesus had in mind when he said, "Inasmuch as ye (shall) have done of it unto one of the least of these my brethren ye have done it unto me"?

In a few words Dr. C. F. Nash laid before us the plans and purposes of the Oriental Institute soon to be established. It is to reach by Christian, but undenominational means, the needs af Chinese youth who are preparing for our university. In San Francisco alone are 2,400 Chinese native sons of school age, who must be made ready for American citizenship. Two thousand of them are not reached by the mission schools, and it is believed many will seek a higher English education when this institute is open to them. In addition to these and others from all over the State, some who come from California are not quite ready for their U. C. course, and need a home school of high intellectual standard and Christian atmosphere. Dr. Damon, who is at the head of such a school in Honolulu, first saw the need on this coast, and after consulting some of the Christian Chinese in San Francisco, suggested the idea to Dr. Fryer. Together they have worked it up until it is now practically assured. The time seems ripe and the work will soon be commenced. The editor of the American Oriental appeals to all our churches, missionary societies and Christians at large to give it cordial sympathy and whatever help it may ask for.

Surely we do not lack for opportunities. How will we meet them the coming year?

L. E. Agard.

THE IMPORTANCE OF MISSIONARY WORK IN JAPAN.

In his address at the American Board meeting in Seattle the Rev. Samuel C. Bartlett said that he knew of no better way to make people see the importance of missionary work in Japan than by giving some incidents from the lives of persons who had come under the influence of Christian missionaries. He proceeded then to cite four cases as follows:

"The first is a Tokyo boy of good family, but poor, who entered the offices of a big construction company twenty years ago. Ambitious, he determined to study outside of business hours, especially Sundays. Finding that his dissolute companions would not let him alone, he decided upon the ruse of escaping them by attending early church; by the time that was over they had made their plans for the day, so he was free to study.

"The diligence bore its fruit in rapid promotion, but the church attendance also bore unexpected fruit in confession of Christ, not without a struggle, for an avowal of Christ seemed to be a serious obstacle to the advancement so earnestly desired. It was especially hard for the petted confidential secretary he had now become to assent to the strict attitude then taken by most churches concerning the use of liquor. He delayed his avowal until he found a church which, for some reason, omitted the question on the subject. He then joined and the Christian growth began.

"He has risen to wealth and superintendence of large bodies of men in Japan, Korea and Manchuria, but his wealth is at his Master's call. One of the heaviest regular contributors to the Japanese Missionary Society, his is always a name to be found among those who help it at special crises. Alawys a loyal member of the church nearest which his work calls him to reside, he has hosts of private beneficiaries in the far away towns where he has been before. He has followed his early compromise on the liquor question by being today one of the most enthusiastic and liberal supporters of the temperance movement in Japan.

"Again and again he has called for American Board co-operation in Christian work among the workmen and villages where his construction work is going on. To meet him and his like and the burdens of opportunity they put upon us we need money.

"The second is an uncouth country lad, son of an ignorant so-called physician of the old school. Determined to follow his father's profession, but ambitious to excel, he attached himself at Osoka as apprentice to the famous eye doctor, Habu, seventh of the name.

"The old man had no son, and wishing for an heir, determined to have none but a Christian. Ambition sticks at nothing, and the bright country lad, now the private pupil, thoughtlessly qualified himself for adoption by becoming a church member. Though shallow the work, the contact with Christianity did its work. Years afterward, returning from an honored service in the war against China, he decided to make a place and name for himself in his native province, where the name of Christian was far from advantage. Thoughtlessly he essayed to conceal his religion—and did so from the local church. But he was found out. His honesty, courtesy and, above all else, his impartial faithfulness to all patients of whatever fortune attracted attention, and again and again he was asked, 'Are you not a Christian?' Betrayed by the marks of contact with Christ, he abandoned concealment and became an outspoken and conspicuous champion of the unpopular cause, astonishing Christians and non-Christians alike at the influence he wielded for civic welfare. He was very fond of the verse, ' I am not ashamed of the gospel.'

"The third, a sturdy, middle-aged farmer, for nine years listened to the preaching and pondered, before he was sure that Christianity was for him. Meantime he had been preparing an educated group of relatives and neighbors to meet the requirements of changed conditions along whatever line on which he might become convinced.

"He decided at last, and, following his influence, young men of his name and blood began to testify for Christ in three large cities and several villages far apart in the empire, while he himself carried his name to a colony in the far north.

"The fourth, an evil, sensual, dishonest but vigorous and singularly able country doctor, like the farmer, for years pondered the truth before he dared trust God and himself to renew his spirit. He is now, with nearly every member of his family, a humble follower of Christ, so changed that for miles around he is a mark-

ed man. His practice has increased, and the name of Christ goes to every home he visits, besides which, he was, when last I heard, giving an average of two days a week to pure evangelistic work at his own charges."

INFLUENCE OF MISSIONS.

The Boston Transcript for September the 9th says that "Japan's marvelous advance in a single generation is due largely to the work of Christian missionaries."

"Ever since the war between Japan and Russia was commenced the whole world has been commenting on the wonderful advance in knowledge and power which has been made by the Japanese nation within a generation. To what extent this advance has been due to Christian missionary effort is indicated by a report just made to the Presbyterian Board of Foreign Missions, which for over forty years has had important work in Japan.

"It is pointed out in the report that early knowledge of Western nations and Western affairs was gained by the Japanese largely through missionary agencies, and Christian influence was very strong. Afterward, when the young Japanese went to Europe and America to be educated they came home with new ideas. Wealth, expansion and commercial power were to be attained apart from the Christian religion. For a series of years Christianity seemed to lose ground in the Japanese nation. But in the last decade the tide of Christian influence has again risen.

"The war of Japan with Russia, strange to say, has been the occasion of a most wonderful turning towards Christian truths by the Japanese people. Several examples of this might be cited. One is the establishment of the War Evangelistic Bureau. The Church of Christ in Japan, which is the union of all the Presbyterian bodies of converts, has for some years had a mission board called Dendo Kyoku. This board established the Evangelistic Bureau for the purpose of keeping in touch with the Christians in the army and navy; supplying them with Christian literature; comforting their families; and preaching to soldiers in baracks or on the way to the front. The work of this bureau has been found to extend far beyond the field for which it was instituted; for the same influence which affects soldiers in the field affects the people who remain at home, and the influence of Christianity in Japan was never more potent than during this period of war.

"A second development worthy of note is the publication of a new Christian magazine, called 'Dai Nippon,' or 'Great Japan.' This is a monthly magazine, while the 'Fukuin Shimpo,' or 'Gospel Magazine,' which has been published or some time, is a weekly. The purpose of the new magazine is to combine a clear and faithful representation of the teachings of Christ with an equally clear statement of Japan's needs, as far as possible conserving what is good in the spiritual heritage of old Japan, while enriching it with the new though of the West.

"Still another notable tendency in Japan is the movement towards church independence. A strong feeling exists among many pastors and Christians in Japan that they should be given such complete ecclesiastical independence that the missionaries shall be in no way responsible for the government and discipline of the church. Some urge a plan of co-operation between the native church and the missions. Such a development as this, while it may hurt the pride of the Anglo-Saxon who dislikes to be told that he is no longer needed in the government of the Japanese church, is really a sign of genuine growth, an evidence that missionary work in Japan has been effective. The church has awakened to a sense of its own existence and a desire to govern itself is to be commended. This movement is no indication, however, that missionary effort is to be suspended, but rather that the time has come to push the work to a completion, which seems to some to be almost within sight. There has been no time when the door of Christian opportunity has been so wide open in Japan as today, and in part at least, the war with Russia is accountable for it."

Notes and Personals.

The Rev. F. W. Loba, D.D., pastor of the church at Evanston, Ill., has, with Mrs. Loba, been a guest of Rev. and Mrs. William H. Day of Los Angeles. They return home via Seattle and Alberta, Canada.

Rev. and Mrs. J. H. Williams of Redlands and Rev. and Mrs. C. P. Dorland of Long Branch, Cal., spent a day in San Francisco on their way to Los Angeles from the meeting of the American Board in Seattle, and called to say "hello" to The Pacific.

The special evangelistic meetings proposed under the leadership of Dr. J. Wilbur Chapman are not to be. At a meeting of the local executive committee last Friday it was decided to ask the management to cancel the date. The request has ben granted.

Rev. W. C. Day of Weaverville, who is taking a ten days' vacation in connection with the meeting of the General Association, worshiped with his former congregation at Olivet Church, San Francisco, on last Sabbath, and spoke words of greeting at one of the services. The work in his new field is prospering.

Henry G. Bissell, American Board missionary at Ahmednagar, India, spoke in the Alameda church last Sunday morning, and in Pilgrim Church, Oakland, in the evening. From both these congregations comes the report that his addres was one of the most inspiring missionary addresses to which it had been the privilege of this congregation to listen.

Rev. A. W. Hare, pastor of Santa Cruz Church, has taken his vacation, spending three weeks with friends in Southern California, one week at Fresno with the people of his former parish, where he preached on last Sabbath, and the present week with friends in Oakland. He reports having thoroughly enjoyed his vacation.

On a recent Sunday morning Rev. Joseph Rowell, pastor of the Mariners' Church, San Francisco, had the unusual pleasure of having in his congregation and preaching to two of his own children, an experience few of the pastors of this day and generation ever have. May all these children, even unto the third and fourth generation, walk in the spiritual footsteps of this venerable father and veteran worker among the thousands of seamen that visit the port of San Francisco.

Dr. James L. Barton, Secretary of the American Board, spoke in the morning at Oakland First Church and in the evening at Berkeley First Church. Having been for some years a missionary in Turkey and later having visited among the missions of the American Board, he was able to speak from experience and ob-

servation, and told in a thrilling way the story of missions in many fields, and presented with power the overwhelming opportunity and needs of the mission fields.

Sunday, 4 p. m., in Oakland First Church, Mrs. Firman, President of the National Federation of W. H. M. U.'s, gave an intensely interesting and instructive address to the ladies. She brought out the oneness of home and foreign missions, and illustrated by showing the far-reaching influences of $1 given to establish a Sunday-school, how its circle of influence widens and broadens until it reaches foreign land and really becomes foreign missionary money. There is no dividing line, but it is all one great work, that of bringing the world to Christ. She plead for greater consecration on the part of the workers.

A young people's missionary rally was held in Oakland First Church, Sunday, 3 p. m. Miss Brown, who was born in Turkey, educated in this country, and is soon to sail as a missionary to North China, was the first speaker. In a touching manner she told of her joy at being counted worthy to go on such a mission of love, and urged the young people to follow her day by day with their prayers. Mr. Hicks, National Secretary of Young People's Work, followed with an inspiring address on the great needs and the duty resting upon the young people. He urged to more systematic study of missions, more earnestness in prayer, more sacrifice in giving, giving not only of money and time, but of life, the greatest gift one can make.

Church News.

California.

Santa Cruz.—In the absence of the pastor, Rev. A. W. Hare, on his vacation, the pulpit of this church has been supplied by Professors C. S. Nash, W. F. Bade and J. W. Buckham of Pacific Theological Seminary.

San Francisco, Pierce St.—Under the leadership of Mr. W. B. Hathaway, this church is making such progress that its present quarters are proving to be too strait for the proper accommodation of its work and is beginning to consider the matter of securing a new and much needed house of worship.

Oakland, Market St.—Mr. J. C. McLeod, the efficient and honored treasurer of Market St. Church and for some time choir leader and musical director, died very suddenly last week from appendicitis, for which an operation was performed. The death of this faithful worker and Christian brother entails a great loss upon this church.

Fresno.—The Congregational Church in Fresno is reported as in excellent condition, though as yet without a pastor. Steps are being taken to secure the right man for that important field. Since the burning of the church building of the Methodist Church, South, the people of this church have worshiped with the Congregational people and the Methodist pastor has preached to a congregation composed of both churches.

Saratoga.—For a number of years it has been the custom of pastor, C. W. Merrill, to exchange pulpits with some brother pastor on the Sunday following the meeting of the General Association, thus lessening the strain of his labors. This time the exchange was made with Pastor Jones of the Niles Congregational. Such exchanges help to broaden the acquaintance of pastors and people and tend to closer fellowship between the churches.

San Francisco, Pierce St.—Three members were added to this church at the September communion. At a genuine "church home social" Friday evening our Superintendent Randall made a brief report of the Toronto convention as he saw it. Miss Grace Ledyard showed herself a delightful impersonator in public reading. The rally day exercises on the 17th quite filled the chapel with parents and children. More room is the imperative need of the Sunday-school. An addition to the east side of the present building is feasible. It ought to be built right away.

San Francisco, Richmond.—Though the congregations on last Sabbath was somewhat smaller than usual on account of down town attractions, nevertheless it was a good day, and particularly because some of the young people were greatly enthused on the subject of missions by the addresses of Miss Brown and Mr. Hicks at the First Church at the Christian Endeavorer hour of service. The Endeavorers of the Richmond Church went home with the determination to organize for more effective work for the cause of missions. Rev. I. W. Metcalf of Oberlin, O., delegate to the American Board meeting at Seattle, preached in the morning for Pastor Luckenbach.

Oakland, Fourth.—A delegation from Fourth Church was present on Thursday afternoon and evening at the Congregational Church in San Francisco, gaining inspiration and enthusiasm for united work in this church for the shedding of more light on the un-Christian world. Mrs. E. T. Leiter, president of the Ladies' Aid is thoroughly aroused to the necessity of church effort for the financial aid of this great work, which means that something will be done. The Fourth Church is growing steadily and crowding its capacity and adding new members at every communion. Already the problem of providing greater accommodation in the near future confronts them. The pastor has a scheme.

Sunol Glen.—At the regular time for the observance of Children's Day in the interest of the Sunday-school and Publishing Society, Rev. T. G. Lewis, the pastor, was in the hospital and so the day passed unobserved. But desiring that the year should not pass without lending a helping hand to the general work of this society, its superintendent, Rev. E. J. Singer, was invited to present its interests, which he did on last Sunday evening. An interesting and helpful feature of the service was the review of the Sunday-school lessons by the pastor by means of stereopticon pictures of scenes connected with the lessons. By means of these pictures and the regular teaching in the Sunday-school the children are getting hold of not the historical facts, but the spiritual truths of the lessons. Pastor Lewis says he will loan these slides to other

Pasadena, First.—Dr. Meredith has returned from his two months' Eastern trip and again occupies his pulpit. At the request of the Sunday-school workers of the city, he will resume the leadership of the Friday evening class for Bible study the first of October. Upon the invitation of First Church, Lake Avenue, West Side and North Pasadena Churches are co-operating in the plans for the Association next week, and

all anticipate a memorable gathering. The funeral of K. A. Burnell, the well-known S. S. evangelist who was recently killed by an electric car, was held at West Side Church September 10. Many churches were represented by the large gathering present, friends of high and low degree mingling—ministers who had felt the touch of his consecrated life, colored people whom he had encouraged to a life of communion with God, boys whom he had organized into a praying band, and many others who had been touched by the quaintness and simplicity of his earnest service, showing that the simple-hearted, kindly old man who had walked so close to his Savior had gained a hold on many hearts, by whom he will long be lovingly remembered.

MONDAY MINISTERS' MEETING.

In the absence of a prearranged program the Monday Ministers' meeting was quite informal, each one present being asked for a brief report of Sunday services. Usually on the Monday following the meeting of the General Association reports are expected, but on this occasion the meeting of the American Board at Seattle and the visit of the American Board Secretaries and Delegates to this city overshadowed the meeting of the Association at Palo Alto, though this was of unusual interest and richness of fellowship.

The reports revealed the fact that a number of the pulpits in the bay cities were occupied on last Sunday by visiting brethren from the East, and with great acceptance. Dr. Adams spoke of the meeting of the American Board as fully up to the average in spiritual power. He mentioned particularly the sweetness of the spirit that pervaded the discussion of the "tainted money" question, and characterized it as the greatest exhibition of genuine Christian courtesy he had ever witnessed. He was on the committee for examining the reports from the various missions of the Board, and was deeply impressed with the exceeding greatness of the needs. Calls for more missionaries are coming from many fields. The opportunities in North China were never so great and so imperative as now. He spoke of one church in this field, which, without regular pastoral care, had increased ninety per cent since the Boxer troubles, and there has been a gain of 28 per cent in the North China mission in the past year. He also mentioned the excellent service being rendered in the South China mission by Jae Jet, who some seven years ago was ordained by the brethren here in San Francisco. In the temporary absence of the American missionary at the head of this mission the affairs of the whole mission were entrusted to the care of this converted Chinese, who was educated on the Pacific Coast. Evidently such work pays.

Dr. Twichell, now forty years pastor of Asylum Hill Church, Hartford, Connecticut, was present at the ministers' meeting, and was called upon to speak. He said he had slept well and had a good breakfast, nevertheless he found himself much exhausted in getting to the meeting. Some one had directed him to go down California street to Mason and turn to the left. Doing so, he found himself laboriously climbing the steep grades northward on Mason street. Discovering the mistake and retracing his steps he was inquired of for directions by two persons. He could but shake his head, but meditated the hope that he would always be able to direct men inquiring the way of life. He spoke of his delightful trip across the continent and what had interested him most was not the Board meeting, but this broad Western country and its spiritual needs, and particularly to know the sort of men carrying on the work here. He was rejoiced to find that they were taking hold of the work which seemed almost overwhelming in its difficulties, with a hope and courage and energy and wisdom beyond his expectation and truly commendable. He spoke a word exalting the pastorate and the steady day by day work as that which tells most for the kingdom. He together with his wife had been greatly interested in observing the ladies as represented at the meeting of the Board, with the verdict that they had not seen finer looking Christian women workers than they had met on the Pacific Coast. After speaking thus of the men and women at Seattle the doctor said he had erred in the order of mention, that a teacher with her class in language put this sentence on the board for correction: "The horse and the cow is in the lot," and asked what was wrong. At first no one answered; finally a small boy raised his hand. "What is it, Johnny?" askd the teacher. The little fellow said, "You should put the lady first." He said that in his opinion the meetings of the American Board are by all odds the greatest and grandest meetings of any kind on this globe of ours; not in numbers, but in the aim and spirit and largeness of the interests and scope of the work considered and the elevation of the tone that pervades them. No political gathering can be compared with these meetings.

The ministers' meeting for next Monday will meet with the First Church in Alameda at 7:45 p. m. This is for the purpose of giving Congregational friends about the bay the opportunity of seeing this beautiful new church. The pastor, Rev. L. Potter Hitchcock, will give a paper, which will be a story of the building days, and will be illustrated by the stereopticon, after which the church will be thrown open for inspection. Oakland friends should get off at Chestnut street and go one block south. San Francisco guests should leave on the 6:50 narrow-guage boat, and get off at Chestnut street, walking two blocks north. The church is at the corner of Central avenue and Chestnut street. Ministers are expected to bring their wives with them.

Christian Endeavor Service.

By Herbert N. Bevier.

October 8.

Topic:—The Christian's Trials and Triumphs. James i: 1-8.

The Christian way is the way of trial, often, but always that of sure triumph at the end. He is to count it all joy when he falls into divers temptations, for such testings are God's ways of training for service and victory. The proved tool is the used tool in every workshop, and our heavenly Father wants us to be fit for every high and noble task. In all this matter of trial and testing of one thing we may be sure, "he will not suffer us to be tempted above that which we are to be able." Our trials will never o'erwhelm us. The Apostle James tells us that the trying of our faith will work patience in us and that when patience hath its perfect work we shall be perfect and entire, wanting nothing. This patience, then, being a very precious thing is deemed to be worth all its cost in

whatever trial or discipline it may be involved.

We miss a linguistic touch in this passage in the use of the word "joy." The apostle is carrying out the idea started in the greeting—"wishing joy," and he says I wish you joy and ye must count it all pure joy when ye fall into divers temptations. One writer suggests that it is just possible that "all joy" is meant to just balance "manifold temptations" so that in a mystical sense a great diversity of temptations is equivalent to every kind of joy. Be this as it may, there is surely a very close relation between the two. Things are not always what they seem to be in life, "grief may be joy misunderstood," and the deepest trials are sometimes the sweatest blessings in disguise.

Nothing is surer than this—there must be some very deep and valuable meaning in the disciplines of life or else they would not be so common, and we are probably pretty close to the heart of the subject when we say there can be no such a thing as virtue and character in any soul until it has gone through the discipline of trial, "Before I was afflicted I went astray but now I have kept thy word."

The trials of the Christian all lead to triumph some day. Testing is in order to victory. The way to the goal may be a weary one and the discipline of the course rigorous, but the end will be glorious. James tells us that the man who endureth temptation is blessed, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

Then, there are triumphs all along the way. There are many defeats no doubt, but there are successes, too. The way of the church of God a-down the centuries has been crowned with a succession of glorious triumphs. Such also has been the course of every Christian life. There have been countless battles to fight and sometimes the field has been for the time in the hands of the enemy, but often victory has perched upon the good soldier's banner and he has had the joys of a noble triumph.

Many of these victories have been inner ones and unseen to any eye but God's. They have been after fierce struggles with temptation and close combats with besetting sins. They have been snatched, often, out of the arms of defeat, but all the more precious and glorious because so won. There have been victortories in solitude and victories in the face of multitudes, victories in the home and at the store and in the street, victories in industrial life and in school life and in social life, victories in the study, the office and at court. Who is able to describe or suggest the vast number and vast variety of the triumphs of the Christian? The best victories ever won have been some of these. We read that he who ruleth his own spirit is better than he that taketh a city—a great victory indeed.

Yes, there are many trials along the Christian way, but, there are many triumphs also. If the clouds are

PACIFIC NINE

heavy often, there is sunshine sure beyond them; the way is thorny now and then, there are paths bestrown with flowers just as surely; if the waves beat fiercely against our little ship today, the storm will one day be over and we shall ride the deep at peace.

And there is, after all is over, the great triumph in the beyond. Palms of victory, crowns of glory we shall all wear some day in a brighter and better world. The life journey of the Christian is a patchwork fabric. Now there is a block of dark or grey, but close behind it there is always the bright hued figure which may stand for victory, success, triumph. The distinctive symbol of the Christian life is not a sigh, but a smile. The way is that of the cross, but the reward at the end is a crown.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

Money is more evenly distributed in France than in any other civilized country. According to the taxation returns, fewer than 20,000 persons have property valued at $200,000. Of these only 6,000 have fortunes exceeding $350,000, while not more than 100 have $2,000,000 or over, and thre are just ten fortunate sons who have more than $25,000,000.

The Indiana Appelate Court has held that where a saloon-keeper, by the illegeal sale of liquor, causes his customer to become drunken and quarrelsome, so that he kills another, he, the saloon-keeper, is liable in damages for the death of the murdered man. The saloon-keeper's bondsmen are liable for the payment of the damages in event the saloonman is not worth the amount of the judgment secured.

The Watchman makes a good showing of Baptist institutions of education in this country—10 divinity schools, 95 colleges, 103 academies, with 2,868 teachers, 45, 762 students, nearly $26,000,000 of real estate, and over $26,000,000 of endowment. At the head stands Chicago University with 325 professors, 4,463 students, real estate nearly $6,000,000, and an endowment of over $9,000,000.

Professor Redard of Geneva, Switzerland, successessfully employs music to soothe and tranquilize the the dreams of persons who have taken ether or chloroform in order to undergo surgical operations. The music is begun as soon as the anaesthetic begins to take effect, and is continued until the patient awakes. It is said not only does this treatment prevent the hysterical effects sometimes witnessed, but the patient on recovering, feels no nausea or illness.

It is told of Mrs. Ingalls that when she went to Burma and began to travel about with her tent and her Bible-woman, in villages where the gospel had never been preached, to tell the story of Redemption, people found fault with her. They said: This woman is assuming too much in beginning to preach like this. When she returned, the Missionary Board asked her if she had been preaching, and questioned her right to do so when she had never been ordained. "No," she said, "I have never been ordained, but fore-ordained to preach."

An Eastern editor writes of the Lewis and Clark Exposition: When one comes to speak of the buildings of the Pacific coast states—California, Oregon and Washington and the wonderful exhibits they contain, he is puzzled to know where to begin and where to leave off. Each State not only set out to show the East what it can do, but to surpass its coast neighbors; and when the reader reflects upon the tireless energy and fertile ingenuity of the west coast people, and the superiority of the material they have to weave into a stupendous exhibit, he may be sure the result of their efforts is marvelous beyond description.

An Indiana editor, writing of the Exposition at Portland, says: Whether in either of the Coast

State buildings visitors are apt to think that State has the lead; but when they go to another, they are almost sure to revise that conclusion and give the second building visited first place in the order of merit. Then when they visit the third building their previous conclusions are probably upset, and they are puzzled to satisfactorily determine which State makes the best exhibit. Certain it is that the display of either State is of itself a great show; and when the three are considered together, it must be conceded that Portland has a great exposition, regardless of the other exhibits.

The United States produces 37 per cent of the world's coal. Coal made England great. Coal and our splendid waterfalls will make America greater. The United States produces 39 per cent of the pig iron of the world. This of itself possesses the element of national greatness. The United States produces 51 per cent of the copper of the world. This in its ability to direct currents of electric force gives to the rock-ribbed earth a nervous system and makes a whispering gallery of the world." America produces 30 per cent of the lead of the world, 57 per cent of the petroleum of the earth and 25 per cent of the zinc, and the mining industry of this country produces annually over $1,000,000,000 in value and 52 per cent of the tonnage of our transportation lines.

At the close of the Chinese-Japanese war, when Japan found herself checked by the Russians and with little to show for her victories, she fully realized that at some time in the near future she would have to fight Russia, and therefore it would be well to begin preparations at once. Ships were purchased from the best shipbuilders, naval stations and supply depots were established, the island in the middle of the Korean Straits was made a torpedo-boat depot and station on an enormous scale, and in fact everything was done that time, money and brains could command. Along with this purchase of materials and supplies went incessant, unremitting drills—drills of all kinds, with large ships and torpedo-boats, drills by day and drills by night, with no let-up. Every officer and man had to be drilled until he became not an automatom who did as he was told without thinking, but a man who absorbed evolution and tactics without being conscious of it, till it became second nature to do the right thing at the right moment in the right way. Many a man given time to reason a thing out can do what it right, but a naval officer and the men under him must be trained to do the right thing without waiting to reason.

At the International Sunday-school Convention in Toronto the Rev. Dr. Levi Gilbert, the editor of the Western Christian Advocate, spoke concerning the quality of a great amount of the Sunday-school music. He says in his paper: "The sympathetic response which was elicited was a grateful surprise, and gave hope that the Sunday-schools throughout the land would soon turn to a higher grade of tunes and songs. Think of singing 'Anchored in Jesus' to 'Good-bye, Eliza.' The words and choruses of the popular books and the jig-time and rag-time are enough to make the angels weep. And yet music publishers and editors are pushing new books onto the Sunday-schools with unfailing perseverance. We once asked a musical editor how much he paid for songs written for him. 'About two dollars apiece,' he replied. 'Pretty extravagant,' we replied, 'considering what you get.' When our new hymn-book comes out we hope all of our Sunday-schools will introduce it and keep it in place for years, until an entire generation gets familiar with its strong and inspiring melodies. In the public schools scholars get acquainted with the compositions of Wagner, Mandel, Mozart, Mendelsshon and Beethoven, and it is a great come-down for them to have to endure mere slap-bang, either sensuous or positively silly."

The Lewis and Clark Exposition, says Jane A. Stewart in Leslie's Weekly, "was designed chiefly as a revelation to the world of the wonderful growth and development of the Oregon country. There is abundant foundation, when one looks into the matter, for an exposition on this basis. The enterprise commemorates the one hundredth anniversary of the exploration of the Oregon country by an expedition planned by President Jefferson and commanded by Captains Meriwether Lewis and William Clark. Old Oregon comprised the present States of Oregon, Washington and Idaho, and parts of Montana and Wyoming. Its area was 307,000 square miles. Its population in 1850 was 13,294. The chief advance of the Northwest has been made in the past half century. In 1904 the population of the old Oregon territory had reached over one and a half millions. The capital invested in manufactures in this fertile region in 1850 was a little over two million dollars, as compared with one hundred and seventy-five millions in 1900. The value of livestock has grown from a little less than two million dollars to eighty-three millions. Cereal production is two hundred fold greater now than then, and greatly promotes this section's progress. The hop crop has increased in fifty years from eight pounds to 21,500,000 pounds, and wool from 29,000 to 40,000,000 pounds. Orchard products have gained in value from $1,271 to $2,317,735. The output of gold and other valuable metals has risen from nothing at all to $70,000,000 worth annually. And foreign commerce has attained a value of $36,000,000 per year. The city of Portland has grown in population from 821 in 1850 to 125,000 in 1900. In every line of progress the advance has been remarkable. And the end is evidently not yet in sight. It is plain to even the casual student that this year's "timekeeper of progress" really signalizes the beginning of things in Oregon. When the great Northwest State shall have a population as numerous as that of the Eastern border, forty millions of people will dwell in the territory, which has a larger area than all of New England, or of Illinois and Indiana combined, on a soil of marvelous fertility, amidst the richest of timber and mineral resources, in an equable climate, and among scenes of unsurpassed grandeur and beauty.

The Pastors' Union of Oak Park, Illinois, has nearly ready an interwoven harmony of the Gospels in a single narrative at a price permitting its use as a tract. A united effort of the pastors in that suburb of Chicago last Easter resulted in a wide distribution of a smaller pamphlet, which was adopted in many other communities. Copies of this new book, containing 226 pages, with information concerning the plan for its use, will be sent postpaid for 14 cents.

The Pastors' Union,
Oak Park, Ill.

Our Boys and Girls

DELICATE.

Little Willie isn't well —
Seems to have a bilious spell .
We're afraid he's delicate.
(Had some apple-tarts at eight;
Nine o'clock 'twas cookies ; then
Followed ginger cakes at ten.
At eleven slipped around
And some cheese and doughnuts found.)
Didn't heed the dinner-bell ;
Wouldn't eat ; he isn't well.

Little Willie isn't well—
(One o'clock 'twas bread and jell ;
Two o'clock 'twas pumpkin pie;
Three, some cake upon the sly;
Maple caramels at four ;
Hick'ry nuts at five, galore),
For when supper-time came he
Was as languid as could be !
What can ail the boy ? Do tell.
Little Willie isn't well.

Little Willie isn't well.
Send for good old Doctor Dell.
Willie doesn't feel "just right,"—
Hasn't any appetite ;
Wouldn't dinner, supper, eat,
Though his mamma did entreat.
Is it chicken pox, you think ?
Should he have some milk to drink ?
Give him nux ? Or calomel ?
Little Willie isn't well.
—Women's Home Companion for June.

MOTHER MARTHA'S FAITH.

The children were certainly lost. Even brave little Martha, with all the dignity of her nine years, was finally obliged to acknowledge that she didn't know in which direction their home lay.

"We's turned upside down, isn't we, Marfie ?" lisped Baby Bell, "and I's tired, I is!"

"Never mind, little sister; we'll soon be home again."

"But you said you didn't know which way to go!" piped up Billy Boy.

"Well, let us try this way," said Martha in desperation. "I don't see how we lost the trail."

"I know," said Billy Boy. "Don't you 'member how we chased those jackrabbits 'way into the woods ?"

" 'Es, and then we saw these bufully f'owers and walked and walked so velly far," sighed Baby Bell.

"Oh, dear!" said Martha; "I wish those jackrabbits had stayed at home."

"Wish I had, too," grumbled Billy Boy. "I'm tired and hungry."

"Me, too," said Baby Bell.

Meanwhile the children were trudging wearily on, and as the shadows grew deeper in the silent forest brave little Martha kept up a cheerful chatter, that the little ones might not feel frightened.

"Is we most home, Marfie ? I'se velly tired"—and Baby Bell dragged heavily on, holding to her sister's skirts. " 'Cos if we is n't most home, I fink I'll say my p'ayers and lie down yight under this tree."

"Oh, no! Baby musn't go to sleep, because sister couldn't carry her. But we can all say our prayers and ask God to show us the way home."

"All yight!" responded the little ones.

So the bewildered children knelt down with clasped hands under the shadow of the grim old trees, and after a short pause Martha said: "Lighten our darkness, we beseech Thee, O Lord, and by Thy great mercy defend us from all perils and dangers of this night, or Jesus' sake."

"Amen!" chorused the children.

A moment's pause, then Billy began :

"Jesus, tender Shepherd, hear me!
Bless thy little lambs tonight:
Through the darkness be thou near us;
Keep us safe till morning light."

And all the children said "Amen!"

"Now, little sister," said Martha.

"Oh, dee! I so s'eepy I can't fink of anyfing."

"Try, little sister," urged Martha.

"All yight! B'ess de Lord, oh my shole! I want to go yight home to my muzzer, I do! Amen."

"Amen!" echoed the elder children.

Rising from their knees, Martha said: "Now, God will surely show us the way home! See! Billy Boy will carry the flowers and sister will carry Baby Bell a little way, only Baby Bell must keep wide awake and help to find the way."

"All yight!"—and the plump little arms were clasped lovingly about Martha's neck.

After walking awhile, Martha suddenly stopped. "Listen! What is that ?"

"A tow bell !" cried the baby.

"A horsie neighing !" cried the boy.

"And a man's voice!" cried Martha.

"Goody, goody!" said the boy; "we must be most home."

"Doody, doody! we's most home!" gurgled the drowsy baby.

"Now where is the cow and the horse and the man ?" asked Martha.

"Over there!" cried the children, pointing in the same direction.

"I think so, too. Now we must hurry up and find them," said Martha, as she gladly deposited her precious burden on the ground. "Let us take hold of hands and se how soon we can reach them."

Laughing merrily, the trio ran in the direction of the sounds, and soon came to a ranch on the edge of the forest.

"Well, if here ain't some fairies coming out of the woods," exclaimed a genial voice.

"Oh, no, Mr. Rockwell; we are not fairies, but just hungry and tired children, who lost their way this afternoon."

"Well, well, well! If it isn't little Mother Martha and her babies! Come right into the house and let mother give you some bread and milk while I hitch up the team to take you home to your ma—you pore little lost lambs!"

"Marfie," whispered Billy Boy, as they rode home in the deepening twilight, "do you s'pose God made that cow ring her bell so loud and the horsie neigh so many times just so we might find our way out of the woods."

"I am sure he did, Billy Boy."

After a warm bath and a good supper the little ones were soon asleep, none the worse for their wanderings. But the motherly little Martha never forgot that anxious afternoon in the forest and the immediate answer to their childish prayer.

—Pacific Churchman.

HOW IT WORKED.

There lives a western farmer, so it is reported, who once received a note from a nephew to say he would visit the farm the following Thursday. Uncle and nephew had not met for fifteen years, and the old man drove to the station in his best and most uncomfortable coat that he might welcome his sister's only child in a worthy manner. But the youth failed to come. After waiting till the last passenger had disappeared, the old man drove away disappointed. There came on the train a book agent who arrived at this same farm the next morning. Looking over the fence of the barn-yard, he called, "Hello, uncle!" That book agent never had such a reception before in all his life. The farmer flung the gate wide open, seized his hand, and pressed a whiskered kiss on his cheek; and the agent, following the farmer into the house, explained that everybody at home was as well as could be expected. Not till the agent had really enjoyed a good dinner and attempted to sell a book did the farmer begin faintly to understand. Charged with impersonating the missing nephew, the agent explained that he greeted all elderly strangers as "uncle." and knew nothing of a missing nephew. And it is said that when last seen by the farmer that book agent was still running.

It matters not what face of truth is revealed to you so long as you get a vision that will help you to bless your fellowmen.—Kate Douglass Wiggin.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range,
Among the pleasant fields of Holy Writ,
I might despair. Tennyson.
Fourth Quarter. Lesson II.

Daniel vi: 10-23.

October 8, 1905.

Daniel in the Lion's Den.

The Hebrew race has furnished several prime ministers of rare ability to great empires. Not to mention those of profane history and modern times, Joseph was chief adviser of Pharaoh in Egypt and Daniel of Dairus in Babylon.

The unswerving rectitude of this fearless Hebrew was a constant rebuke to his fellow-officials. Just at this juncture the king took steps toward a civil-service reform and meditated making Daniel head of the bureau. It looked as if their peculations were about to be unearthed. Self-preservation as well as jealousy now prompted the conspiracy against the life of this incorruptible servant of the State.

The plot was well suited to the king's vanity and weakness. It was clearly suggested that obedience to this decree would be a conspicuous recognition of the fact that the king not only reigned by Divine right, but that he himself was Divine. This is a figment of antiquity which survived even to our own day in the Divine nature accorded until recently to the Mikado of Japan.

Daniel had a room built on the flat roof of his palace, a sky-parlor, where, isolated from his household, he could give himself to devotion. For fifty years his face upturned in prayer at the lattice had been a familiar sight to the passerby. The very inveteracy of his habit is what suggested the trap to his enemies. The decree is sealed. It is irreversible. Daniel knows it. Will he desist or continue? His life is the forfeit. Lynx eyes are on his lattice. At the appointed hour he appears there according to his custom.

The weakness of Darius makes a good foil for the courage of Daniel. If he knew not the adage, "A bad promise is better broken than kept," he had at least the principle which underlies it, for that is perennial. The promise to do an unjust and inhuman thing is best kept in the breach of it.

But in the den Daniel had the indescribable joy of an approving conscience, void of offense toward God and man. He had the fulfilmelnt of the promise, "He shall give his angels charge concerning thee." His security was complete, his companionship angelic. The steadfastness of Daniel and his consequent miraculous deliverance was the finishing touch in the providential process of preparing the Hebrews for their exit from bondage. The circumstance had a powerful educative effect upon the heathen also.

Key and Analysis.

I. Daniel, the Religious Prime Minister.
   Not unfitted, but qualified by his faith.
   Other instances, ancient and modern, of religion in statesmen.
II. Daniel an Object of Envy.
   His rectituden cause of it.
   Self-preservation on part of his enemies.
III. The Plot.
   Appeal to king's weakness.
IV. Daniel's Constancy.
   Not bravado. A principle at stake.
   His conduct worth 1,000 sermons.
V. Darius in Contrast.
   Not strong enough to break a bad promise.
   Contrast the palace and the den and the state of their respective tenants that night.
VI. The Happy Denouement.

The Teacher's Lantern.

Religion is not impracticable—nothing in it inimical to true success. On the contrary, it is the best preparation for business, professional, political, social and domestic life. Instances: History, sacred and profane, ancient and modern.

Incidental evidence of the authenticity of Scripture. Casting into a lion's den was a mode of capital punishment in Babylon.

In the use of providential crises, by a heroic stand, one can do a lifetime of good in a few moments.

Bad promises. Note the folly of making them and what to do with them when once made.

The desirable thing is a good conscience, which can transmute a lion's den into a safer and happier place than a royal palace.

SOUL WINNERS.

Ralph Waller wrote in his diary as follows: "My greatest desire is for the salvation of sinners. It is my constant prayer for God to convert sinners, and revive the people. Lord send the revival." Again: "The Lord is still my portion and strength, saith my soul. I am happy in him, but I desire to be more useful. And I wonder why it is that I am not? Oh, for souls! the salvation of souls!" Again: "I need a more affecting apprehension of the value of souls, a more tender regard for the honor of God and a more intense sympathy for perishing sinners.

Oh, could I always live for eternity, preach for eternity, pray for eternity, and speak for eternity! I want to lose sight of man and see only God." Two days before his death he called his faithful wife to his side, and said: "I do not wish to boast, but at Liverpool and Boston I appropriated one hour each day to pray for souls, and frequently spent that time prostrate on my study floor; in addition to which, at Boston, I held something like night vigils, arising to pray each night, at 12 o'clock. I do not say it to boast, but it appears plain to me that the secret of success in the conversions of souls is prayer."

It is said of Wm. McDermott that "he used to spend whole nights in prayer with John Smith before those memorable seasons of revival, in which multitudes of sinners were won to Christ. In an agony of prayer, with broken heart and weeping eyes and the pleading of faith they wrestled with the covenant angel until they knew that they had taken hold of the strength of God. Then they always secured the fulfillment of the promise. It was said of John Smith, that when he came down stairs in the morning, his eyes were well nigh swollen up with weeping. He, himself, used to say that prayer need not have been so protracted if they had stronger faith."

Hear the deathbed testimony of the Brown of Haddington: "Now after nearly forty years' preaching Christ, I think I would rather beg my bread all the laboring days of the week for an opportunity of publishing the gospel on the Sabbath, than, without such a privilege, to enjoy the richest possessions on earth." "Oh, labor," said he to his sons, "to win souls to Christ."

John Bunyan said: "In preaching I could not be satisfied unless some fruits appear in my work." Said Matthew Henry: "I would think it a greater happiness to gain one soul to Christ, than mountains of gold and silver to myself. If I do not gain souls I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than undertake this great work." Doddridge, writing to a friend, remarked: "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor, but die for it with pleasure." The overheard closet supplications of John Knox were, "Give me Scotland or I die!" —The Christian Witness.

BE STRONG.

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, stand out, and bravely, in God's name!

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes the day, how long;
Faint not, fight on! To-morrow comes the song.

—Maltbie D. Babcock.

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SOUTHERN PACIFIC

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God's will is perfect, because he is love, and love only can make laws for man which will provide him with perfect pleasure.

God's will is perfect, because he "is," and the Eternal alone can make laws which take in all the past, present and future, so as to secure perpetuity.

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